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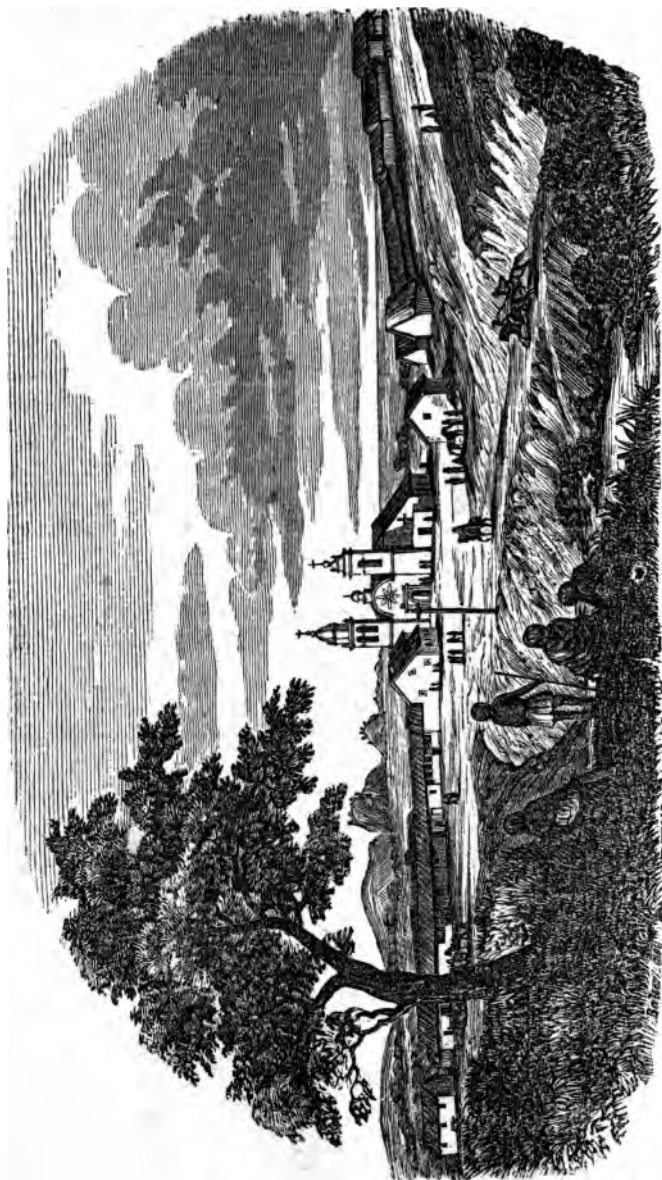
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MISSION OF SAN CARMEL, FROM A SKETCH TAKEN IN 1825.

**ILLUSTRATED**  
**HISTORICAL SKETCHES**  
**OF CALIFORNIA,**

INCLUDING

**GENERAL REFERENCES TO ITS DISCOVERY, EARLY  
MISSIONS, REVOLUTIONS, AND SETTLEMENT  
BY THE UNITED STATES;**

TOGETHER WITH A MORE AMPLE

**HISTORY OF SACRAMENTO VALLEY AND CITY,**

AND

**BIOGRAPHICAL REFERENCES TO PROMINENT INDIVIDUALS.**

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BY

**DR. JOHN F. MORSE,**

ASSISTED BY

**MR. SAMUEL COLVILLE,**

**PUBLISHER.**

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# YSAHEL ORO MAT?

TO THE CALIFORNIA ADVENTURERS OF

FORTY-NINE,

THE FOLLOWING HISTORICAL SKETCHES ARE RESPECTFULLY DEDICATED.

To you, Gentlemen, we feel that nothing can fail in interest which relates to the memorable YEAR that identified your names with this country. The electric changes to which that period gave rise, the restless spirit of adventure that swept through every community, the shifting scenes of enterprise and the deathless attachments and friendship that were formed, make it a matter of importance, as well as of thrilling interest, to rescue the current history of those times from fading memory, and put it into some enduring and acceptable form for future contemplation. However imperfect our record may prove, yet a portion of it, we believe and hope, will be recognized as exact truth, and cherished as an agreeable medium of recollection.

And as far as it may respond to the approbation of these, our old associates, so far do we desire it to be ascribed to the

PIONEERS OF '49.

JOHN F. MORSE,  
SAMUEL COLVILLE.

344259

*claim paid*

Entered according to Act of Congress, in the year 1854, by Samuel Colville, in the Clerk's Office, of the District Court, of the Northern District of the State of California. .



## INTRODUCTION.

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IN our efforts to collect the necessary data for writing a history of Sacramento Valley and City, we have obtained so much interesting information respecting the early MISSIONS of California, that we have determined upon making them the subject of a few introductory chapters to our work. To the moral and political philosopher nothing could afford more agreeable contemplation than cursory glances at the establishment of these Missions. They present such a significant contrast between religious and secular colonizations, such a demonstration of the anti-progressive character of the Papal Church under Spanish rule, that they are both interesting and instructive.

The object of these Missions was, doubtless, the propagation of Papal doctrines and extension of the Spanish Crown; and, in the attainment of this end, there could have been but little difficulty, whilst there was everything to encourage enterprise and conciliate attachments to the country. Everything that mildness and beauty of climate could offer; every attraction that could spring from topographical relations; from rich and incomparable valleys of farming land; from luxurious verdure and gorgeous flowers; from exhaustless streams of soft and delicious water, there was an infinite variety of interests presented to the exploring gaze of those who commenced the establishment of these Missions. All that the most favorable combinations of natural facilities could offer as an inducement to settle, open and develop the country, was found by the early Missionaries of California. They had to meet none, or but very few,

of those appalling difficulties which contended against the colonists of "Jamestown" and "Plymouth." They had to encounter fewer obstacles with greater patronage, less resistance with greater means of defence. In the Aborigines of the country they met tribes of Indians who occupied the lowest scale of savage organizations, and who, with a leading characteristic of physical weakness, blended a docility of mind easily influenced by simple expressions of kindness, and the glitter of gross and almost valueless ornaments. Under such circumstances did the Jesuit and Franciscan Missionaries commence their operations in California. These Missions were within the four military divisions of the State, which were called Presidences or Presidios.

In our descriptions of them, and in our view of the causes that led to their establishment, we have availed ourselves of extensive assistance from Alexander Forbes' History of California, from Colton, and from Messrs. Ten Brook and Ford—to all of which sources of information we return our grateful acknowledgements.

# MISSIONS OF CALIFORNIA.

## CHAPTER. I.

### THE MISSION OF SAN DIEGO—PRESIDIO OF SAN DIEGO.

As early as the year 1769, the Rev. Junipero Serra founded the first Mission. This Mission was situated near the Town of San Diego, and its success paved the way for the many others that were afterwards established throughout the Territory. It was at this interesting Mission where the untutored and almost uncivilized Indians of California were first taught the worship of God through the attractive and expressive symbols of the Established Church. It was here where the first wild horses of the country were tamed, and the wild cattle that grazed upon the hills were first driven into the temporary imprisonment of a Spanish Corall. Where the first sheep was sheared, the first vine or fruit tree was planted, and where cultivated flowers, for the first time, imparted their fragrance to the atmosphere of a new and beautiful country.

### MISSION OF SAN CARMEL—PRESIDIO OF MONTEREY.

In 1770 this mission was founded a few miles from the Town of Monterey. The lands surrounding it were fertilized by an exhaustless stream of pure water, and considerable attention was paid to the cultivation of vegetables. It was on the land of this Mission where the first California potatoes were raised in 1826. This vegetable, it appears, was not in particular favor with the presiding Padre, and, in consequence, the natives had the privilege of cultivating it extended to them. This privilege they improved, and Monterey being a place at which whalers occasionally stopped, the potatoes became quite an article of commerce, affording the poor Indians a glorious opportunity to secure in exchange red blankets and glittering trinkets.

In 1825, it is reported, that this Mission was in the possession of the following property, namely: 90,000 head of cattle, 50,000 sheep, 2000

horses, 2000 calves, 320 yokes of oxen, \$50,000 in merchandize, and \$40,000 in silver.

In 1835 this Mission was converted into secular uses, from its previous monastic relations.

THE MISSION OF SAN LOUIS OBISPO—PRESIDIO OF MONTEREY.

This Mission was founded on the 1st of September, 1772, by the Rev. Fathers, Junipero Serra and Jose Cavaller. This Mission was situated about fourteen leagues from San Miguel, which we will presently describe, and was sustained by a rich and fertile valley. The name of "Bear's Glen" was given to the place by the troops of Monterey, who, while quartering at that point, had killed a large number of bears, the meat of which after being dried afforded them an agreeable subsistence. This Mission was regarded as the richest in California, and, under the management of Louis Martinez, who was presiding Priest, exerted a powerful influence in the country. By his ceaseless energies the valley was kept in a perfect state of irrigation, a launch communication was established with Santa Barbara, shade trees were planted, olives and other fruits were cultivated, the Indians in and about the Mission were taught how to hunt for and kill the otter, the skins of which became an immense source of profit. The apartments of the Missionary were said to be furnished with an almost regal magnificence. He had adobe houses of some two hundred feet in length, well filled with grain, and, after living in luxurious comfort for a number of years, returned to Spain with some \$100,000 as the result of his Missionary enterprise.

Mr. Colton gives the following estimate of the wealth of the Mission in 1827, namely: 87,000 head of grown cattle, 2000 tame horses, 3500 mares, 3700 mules, eight sheep farms, averaging 9000 each; and, as an illustration of the fertility of the soil, the major domo of the place is reported to have scattered upon unploughed ground 120 bushels of wheat, which, when scratched into the soil by a California harrow, yielded 7000 bushels of grain.

MISSION OF SAN JUAN CAPISTRANO—PRESIDIO OF SAN DIEGO.

This Mission was founded in 1776, and is located eighteen leagues south of San Gabriel. It embraced a vast area of land, including a long line of sea coast, and extending back to the mountains. In 1812 an earthquake destroyed the ecclesiastic edifice.

## MISSION OF SANTA CLARA—PRESIDIO OF SAN FRANCISCO.

January 12th, 1777, this Mission was founded. It is situated in the centre of a magnificent valley of the same name, about three miles from the present Town of San Jose. In topography and fertility of soil no land can be more rich and beautiful than those which surrounded this Mission. In the lands claimed by this Mission there was an abundance of cinnabar. In 1823 the following property belonged to the settlement, namely: 74,280 head of full grown cattle, (and as the increase of one year there were branded 22,400 calves,) 407 yokes of working oxen, 82,540 sheep, 1890 trained horses, 4235 mares, 725 mules, 1000 hogs, and \$120,000 in goods. The Mission contained an Indian population of two thousand.

Some of the buildings were imposing in size and ornament, and the church was at one time embellished with beautiful paintings and massive silver work of great rarity and value.

In 1834 the property of the church was secularized by order of Gen. Figuero, affording the people of the Pueblo de San Jose an opportunity to revel in the enjoyment of the sacred spoils. Many of the buildings, the orchards and vine yards, are still remaining as the monuments of the wealth that once environed them.

## MISSION OF SAN JUAN BAUTISTA—PRESIDIO OF MONTEREY.

This Mission was founded in 1794, about 30 miles from Monterey. In 1820 its property consisted of 1360 tame horses, 4870 mares, colts, etc; 43,870 head of cattle, 325 yokes of working oxen, 70,000 sheep, \$75,000 in goods, and \$20,000 in specie. In 1834, it was also secularized, after which its cattle were slaughtered for their hides and tallow, the sheep turned over to wild beasts, and the Indians almost forced back into their primitive condition.

## MISSION OF SAN JOSE—PRESIDIO OF SAN FRANCISCO.

This Mission was founded in 1797, fifteen miles from the town of that name, and the northern extremity of what is known as the San Jose Valley. This Mission was located upon some of the most productive and beautiful farming lands that can be exhibited to the human eye. Whether viewed in relation to fertility, to extent and beauty of surface, to health, to proximity to a splendid bay and harbor, it is in either particular grand and valuable. In the history of the place it is recorded that from 80 bushels of wheat, properly sown, 8600 bushels were har-

vested the first year, and from the volunteer crop the next year 5200 bushels were gathered. Colton says that the presiding priest told him that Julius Cæsar deposited in the Temple of Ceres 362 kernals of wheat, as the largest yield of any one kernal in the Roman Empire; and that he had gathered and counted from one kernal sown at this Mission, 365—beating Rome in three kernals.

This Mission supplied the Russian Company with their stores by annual shipments to their northern settlements.

In 1825 report gives the Mission 60,000 head of cattle, 35,000 sheep, 800 team horses, 1200 mares, 400 mules and 400 yokes of oxen, and an Indian population of 3308. In 1834 it became secularized. Splendid and thrifty vineyards, and magnificent orchards of pears, together with many of the old edifices, still remain as the relics of an exploded system of enterprise and development.

#### MISSION OF SAN FERNANDO—PRESIDIO OF SANTA BARBARA.

This Mission was located about fifteen leagues south of San Buenaventura, and was founded in 1797. It is surrounded by a beautiful valley, and in the neighborhood of hills from which, report says, that \$30,000 worth of gold-dust was mined and exported three years prior to the discovery of gold at Sutter's Mills. At this Mission a somewhat extensive distillation of brandy was carried on, in addition to the manufacture of wines, which was common to all the Missions in which vineyards were cultivated.

In 1826 it had 50,000 head of cattle, 3500 horses, 300 yokes of oxen, 60,000 sheep, 200 mules, 2500 swine, about \$40,000 in merchandize and \$100,000 in specie.

#### MISSION OF SAN LOUIS REY—PRESIDIO OF SAN DIEGO.

This Mission was founded by Padre Peyri in 1798, and is situated about twelve leagues south of San Juan. Reputation gave to the founder an enviable character for industry and great excellence of heart. He was peculiarly humane, and exerted a potent influence over the civilizing process by which the Indians were reduced to a condition of obedience and usefulness. At one time his Indian population amounted to 3000. He entered quite extensively into the manufacture of blankets, and clothing suited to the wants of the country at that time; and to supply himself with material, paid great attention to the raising of

sheep. At one time he had over 70,000 of these animals which were carefully protected, solely on account of their wool.

The buildings of the Mission were extensive, capacious and comfortable; surrounded by excellent orchards and thrifty vineyards, which, in the season of fruits, imparted to the place and inhabitants such charms of beauty and luxuriousness as to dissipate the impatience of seclusion or the weariness of exile. Even up to the present time, a friend informs us that the long and capacious corridors, the immense arches that supported the building, vine arbors and lattice-works, that mark the buildings and grounds, give to the place such an air of beauty and magnificence as to enamor all who visit it. But the character of this Mission, its claims upon beauty, healthfulness and preference, can be best appreciated when it is known that it has been selected as the site of the contemplated University of California. Our State Legislature, in 1853, appointed Messrs. Ten Brook and Brush as commissioners to secure a location most suitable for such a purpose. These gentlemen, after visiting many places adopted the foregoing Mission, and the lands necessary to the Institution have been devoted to the State. As a central location it is, of course, not so desirable as many that might have been selected, but to counteract this is a magnificence of topography, a fertility of soil, and balminess of climate that cannot be surpassed, if equalled, by any section of the earth. There is, probably, no kind of fruit or flower, which is indigenous to a tropical or temperate zone, that cannot be cultivated with perfect success in the lands belonging to this Mission. Oranges, limes, lemons, and the fig, olives, pomegranates and the grape, if not by nativity, the inhabitants of the soil, have been already affiliated to the place, and, if possible, improved by the transfer.

#### MISSION OF SAN GABRIEL—PRESIDIO OF SAN DIEGO.

This Mission was founded in 1771, upon one of the most fertile and beautiful valleys of Alta California. Fruits were cultivated in the greatest abundance yielding the most encouraging revenues, and delicious wine, in great quantities, was manufactured from the extensive vineyards of the Mission grounds. The principal business of the Mission was the distillation of brandy and wine, of which about a thousand barrels were annually made.

In 1829 it had 75,000 head of cattle, 4000 horses, 350 mules, 150 yokes of oxen, 54,000 sheep, and a few swine. In this Mission was located the celebrated rancho of Santa Anita.

## MISSION OF SAN ANTONIO DE PADUA—PRESIDIO OF MONTEREY.

This Mission was founded in 1771, was very prosperous in its career, and in 1802 its total population amounted to 1052:

## MISSION OF DOLORES—PRESIDIO OF SAN FRANCISCO.

This Mission was founded in 1779, and is situated on the south side of the Bay of San Francisco, and about two and a half miles from the city. Its lands, which were less alluvial and fertile in the aggregate, embraced forty leagues in circumference.

In 1825 its stock consisted, as estimated, of \$28,000 in merchandize, 60,000 head of cattle, 1000 tame horses, 1500 breeding mares, 85 stallions, 700 mules, 100,000 sheep, 1000 hogs, 400 yokes of oxen, 30,000 bushels of wheat and barley, and 19,000 in specie.

By order of Gen. Figuero, it was secularized in 1834, and despoiled of its wealth, beauty and influence.

## MISSION OF SAN BUENAVENTURA—PRESIDIO OF SANTA BARBARA.

This was situated about nine leagues south of Santa Barbara near the sea board, and was founded in 1782. It covered an area of land of over 1400 square miles, and it is said that but two hundred of it were tillable. It had two vine-yards and a good orchard. In 1825 it had 36 head of cattle, 3000 horses, about 200 oxen, 400 mules, 25,000 sheep, a large number of goats and hogs; in merchandize, \$30,000; in specie, \$30,000, and in church ornaments and other valuables, \$50,000.

It was secularized in 1835, and, like the other Missionaries, has fallen into a rapid decay.

## MISSION OF SANTA BARBARA—PRESIDIO OF SANTA BARBARA.

This Mission is located twelve leagues south of Santa Inez, and was founded in 1786. It is a delightful climate, and in soil and topography is well adapted to the cultivation of the grape and other fruits.

The main building in this Mission is reported to have been uncommonly elegant and elaborate in style and finish. Between this and the sea coast is a precipitous mountain range over which, it is said, no vehicle ever passed, except a field-piece belonging to a battalion of Col. Fremont. The lands of the Mission were very extensive, and in 1828 the following property was recognized, namely: 40,000 head of cattle, 3000 horses, 6000 mules, 22,000 sheep, and 90 yokes of oxen.



## MISSION OF SOLEDAD—PRESIDIO OF MONTEREY.

This Mission, which was founded in 1791, is situated about thirty-three miles south of Monterey. The presiding Padre is reported as having been the greatest agriculturist of any of his cotemporaries. He is said to have irrigated an immense tract of land belonging to the Mission, by means of an aqueduct extending some fifteen miles, which was constructed by his Indians. The Mission became almost overrun with horses, and to preserve a sufficient pasturage for other stock they resorted to giving them away to parties who would remove them from the premises. Fruits were extensively cultivated. 3,500 bushels of wheat were harvested from 40 bushels sown, in 1820.

In 1826 it owned 34,000 head of cattle, 75,000 sheep, and 250 yokes of oxen, besides its almost innumerable horses.

## MISSION OF LA PURISSIMO CONCEPTION—PRESIDIO OF SANTA BARBARA.

This Mission was founded in 1787, and is reported as having contained thirteen hundred square miles. It abounded with wild cattle to so great a degree as to induce the Priest to give general permission to the people of the country to kill them for their hides and tallow. The horses upon this Mission were particularly celebrated for their fleetness, and also for their astonishing feats under the saddle.

In 1830, the Mission was reported as having 45,000 head of cattle, 380 yokes of oxen, 7000 horses, 30,000 sheep and a very large number of hogs.

## MISSION OF SANTA CRUZ—PRESIDIO OF SAN FRANCISCO.

This Mission is situated on the coast, north of Monterey, and was founded in 1794. It was specially distinguished for its agricultural resources, harvested immense crops of grain, and became a Mission of great wealth and power. Its Church is said to have been highly embellished with silver ornaments, the silver plate pertaining to it, bearing an estimate of \$25,000.

## MISSION OF SAN MIGUAL—PRESIDIO OF MONTEREY.

This Mission was founded in 1707. It was an inland location, and situated about sixteen leagues south of San Antonio. The site was an elevated one, and probably more barren than any other Mission described; yet it had a circumference of 55 leagues, and enough good land to sustain an immense stock. In 1822 this Mission is reported as hav-

ing 95,000 head of cattle, 4,200 head of horses, 2000 yokes of oxen, and about 50,000 sheep. The unusual number of mules on this Mission springs from the necessity of doing a great deal of packing to and from the market.

MISSION OF SANTA INEZ—PRESIDIO OF SANTA BARBARA.

This Mission was situated between Santa Barbara and La Purissima. The land belonging to it was more circumscribed, yet it had ample means of sustaining a large stock. Its horses were held in great repute, and its property, in 1823, was estimated at \$700,000.

MISSION OF SAN ANTONIO—PRESIDIO OF MONTEREY.

This Mission was situated about 35 miles south of Soledad, upon a stream, bearing the name of the Mission. The buildings were enclosed by adobe walls a thousand feet long, composing a square. Its lands were forty leagues in circumference, and consisted of seven farms; to each of which was devoted a Chapel and houses. The lands were finely irrigated by means of canals, conducted from mountain streams, for a distance of twenty miles. In 1820, this Mission was in possession of 50,000 head of cattle, 5,000 horses, 550 mules, 400 yokes of oxen, 51,000 sheep and 100 hogs. Its secularization, as in all other instances, was rapidly followed by ruin and decay.

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## CHAPTER II.

### THE CAUSES THAT LED TO THE ESTABLISHMENT OF THE FOREGOING MISSIONS.

THUS have we given a partial description of the early Missions of California. That they constitute a source of thrilling interest, must be admitted, after a glance at their number and extent, and the influence they exerted over the native population. But in order to appreciate in the highest degree, the interest they afford, something should be known of the previous efforts to settle and subjugate the country, and although we did not sit down to write a history of California, yet we will precede our deductions upon the Missions, with a reference to the causes that brought the territory into subjection, through the Reverend Fathers of the Roman Catholic Church.

The discovery of California in 1534, by Grizalva, under Cortez, gave

rise to a strong feeling of anxiety on the part of Cortez himself, to visit and explore the country. He accordingly fitted out three vessels at a place called Tehautepec, where he joined them by an overland march through Mexico, accompanied by Priests, soldiers settlers and slaves. On one of these vessels he embarked, and with the other two soon arrived at Santa Cruz. After spending some time in explorations of the country, and ascertaining but little that could be turned to profit, he was compelled to return as far as Acapulco, on account of the operations of his rivals in Mexico. But although Cortez was interrupted in his attempt to visit and examine the country, yet he continued to prosecute investigations through his officers, whom he furnished with ships, provisions, etc., from his own means.

To a principal officer by the name of "Francisco de Ullua," he entrusted three ships, which were engaged for a space of two years, in exploring California, nearly the entire length of the sea coast, from the Gulf of California to its northern boundary. And yet this highly complimented explorer of 1537, with ample support for a two year's cruise, returned from the expedition with the following results, to wit: a confirmation of the "*extreme barrenness* of California, and the *rudeness* and *poverty* of the *natives*, who were found *quite naked*; together with a discovery of the indigenous goats of the territory, and some vessels of clay, in the possession of the Indians.

Many subsequent attempts to explore and settle California, says Mr. Forbes, in his history, were made by the Viceroy of New Spain, and also by private adventurers, but with little or no results of consequence, for nearly a century. In 1562-3, Juan Rodriguez Cabrillo succeeded in making an extensive survey of the western coast of the Peninsula, and in 1596, Don Sebastian Viscayno was given command of an expedition to the Gulf, and made an effort to permanently settle the country by establishing a garrison at Santa Cruz, which had been several times visited. From this point he is said to have examined the country one hundred leagues north. In the northern section he found the Indians less peaceful, having some of his men killed by them. But again the extreme barrenness of the country obliged him to abandon the expedition and return to New Spain at the end of the year. But in 1602 this gentleman made a somewhat more successful effort at discovery, having reached the harbor of San Francisco, after successively discovering the harbors of San Diego and Monterey.

Some twenty-four years prior to this, Sir Francis Drake entered the

harbor of San Francisco, where he remained some time, extending his explorations into the interior, and not knowing of the previous discovery of the country, he took possession of it for England and named it "New Albion."

But although an immense amount of money had been expended in the sixty years' effort to ascertain the true character and condition of California by Spanish natives and individuals, and although the result was little more than the establishment of a forbidding *barrenness* of country, yet there was a lingering fancy in the mind of Cortez, that California would prove to be the special and glorious El Dorado of the world. Indeed, the Spaniards generally, entertained a conviction that this country abounded in gold and silver, pearls and precious stones. And it is not wonderful that Cortez, who had extorted from the Aztec Chiefs of Mexico, such enormous exhibitions of gold—that a man whose vision had been filled with the brilliance of national plunder, and whose heart had become imbued with an insatiable thirst for dominion and wealth, that such a man should make persevering and determined efforts to ascertain what California really was. A knowledge of his character makes it an easy matter to understand the reluctance with which he gave up the exploration of such a country as he believed California to be.

But it was not alone Cortez who indulged in dreams of golden and exhaustless wealth through discoveries and possessions in this land of Ophir. The Spaniards, generally, who were connected with Cortez in Mexico, had become imbued with an idea that California was a vast storehouse of wealth, outvieing in its feebly retained possessions the plundered resources of Montezuma, or the almost incredible treasures of the outraged and murdered Peruvians. Hence with such a conviction entertained by this great conqueror of Mexico, Cortez, and concurred in by all the survivors who had been associated with him in his explorations of that country, it would have been more singular had there been an indifference to the opening of California, than it was to see them so long attempting to discover and possess its hidden treasures.

As yet, however, their exertions were almost entirely fruitless, excepting in the general conviction which had fastened itself upon the minds of the explorers, that California was, to all intents and purposes, a *barren* country. This impression, which was so generally received, shows conclusively that very little daring and enterprise entered into the explorations made. And in as much as these successive reports of

a forbidding and barren country did not dissipate the Spanish ardor to know still more of California, it is reasonable to suppose that gold, pearls and precious stones, constituted the real source of attraction among the Spaniards. This, indeed, was an all powerful magnet, and to the minds of the soldiers of Cortez it gave inspiration to greater exertions, and to a greater submission to hardships, than any other motive could have induced. The fondly treasured idea of untold and immeasurable riches in the heart of California, caused continual efforts to be made to discover their location. Expedition after expedition was fitted out by public and private enterprise, but, strange to say, with little additional results during another century.

Many of these expeditions, Mr. Forbes says, were fitted out for the purpose of civilizing and christianizing the natives of the country, but the success of the attempts was almost too limited to justify one in believing that the religious motive was of an unmixed and disinterested character.

In 1615, a Capt. Juan Iterrbi prepared an expedition to the country upon his own individual resources, and it resulted in the procurement of a fine collection of pearls, among which was one pearl valued at \$5000. This gave a new impulse to the previous conceptions of California wealth, and in 1632, '33 and '34, Capt. Francisco de Ortega made three successive efforts to visit the same ports. In 1648 another governmental effort was made to settle, civilize and improve the country. But, like his timid predecessors, the commander had the misfortune to have been beaten back again, profitless and unglorified from the insuperable barrenness of the territory. Among many other trials of individuals and the government, made, at a subsequent date, none seem at all distinguished, at any rate until the expedition under Admiral Otondo, in 1683. This man visited and remained in the country longer than his predecessors generally, and had his operations more particularly signalized by the Missionary efforts of Father Kuhn, to christianize the aborigines through the medium of religious instructions and baptisms. But the success of this experiment was so very limited that a determination to return was quickly matured by the Admiral, no one, probably, feeling any regret at the intention except the good old Father Kuhn. This old man had relinquished a professorship in a popular German university to engage in the philanthropic task of humanizing the Indians of America, and he was not at all convinced of the impracticability of the project. But his return with the expedition furnished him with new opportunities to

advocate his benevolent designs. He found that the Government of Mexico had come to the conclusion, in their absence, that the settlement of California was impracticable, but, at the same time, the authorities had very warmly recommended the Society of Jesuits to attempt what they had failed in accomplishing, and as an encouragement offered them a fixed amount of money from the King's Treasury. This proposition, upon the part of the government, was most cordially accepted by the forementioned Society, and old Father Kuhn (who was called Kino in Spanish,) and his previous associates were thus given a glorious opportunity to stimulate and strengthen the now unmixed determination to settle and improve the country through religious influences.

"In contemplating what was thus effected, it is no wonder," says Forbes, "that the historian of California, himself a member of this holy order, should regard the cause as hallowed and the agents as under the protection of Heaven."

"The great conquerer, Hernando Cortez, (this historian remarks,) several times employed in the conquest of California, the whole force he could raise. His example stimulated many private persons: even Governors, Admirals and Viceroy, made the attempt. At last the Kings of Spain themselves, took the scheme into their own hands, yet the result of all such vast expenses, such powerful efforts, was, that the reduction of California was given over as impracticable."

And so indeed it was; by the means made use of by men, but not by those which God had chosen. Aims and power were the means on which man relied for the success of his enterprise, but it was the will of Heaven that this triumph should be owing to the meekness and courtesy of his ministers, to the humiliation of the Cross, and the power of his Word. God seemed only to wait till human nature acknowledged its weakness, to display the strength of his almighty arm, confounding the pride of the world, by means of the weakest instruments.

In this laudable Missionary enterprise, guided and controlled by such a man as Father Kino had proven himself to be, there was legitimate promise of improvement in the system of exploring California. This excellent man made the matter so really disinterested, that he acquired a moral and social magnetism, infinitely more effective in the conciliation and subjugation of the aborigines of California, than all the displays of power and military resources with which the governments had expected to make a conquest of the country.

Father Kino was most happily qualified for the noble and exalted

function which he was to perform in this great Missionary effort to colonize California, and subdue and civilize the miserable Indians by which it was peopled. And in addition to this, he was ably sustained by Fathers Salvatierra, Ugarte and Piccolo. These distinguished divines united with him in a design which was not only novel in its political relations, but which was, in a Christian point of view, grand and sublime, and, in respect to the previous ineffectual governmental efforts to settle and subdue the country, it was emulative and glorious. Such an opportunity to test the comparative civilizing power of Divine Truth and military might, had, perhaps, never been realized before. Therefore, taking all these motives into account, and reconsidering the natural effect of those inducements which operated upon the feelings of the foregoing Religious Order, we cannot wonder that in following up their history we should find such evidences of success as those that finally resulted from Missionary labors in California. Enterprise and determination could not be easily given a stronger impulse. For if these Religious Colonizers of California had an exalted faith in the power of Divine Truth to encompass a new country and subdue its savage inhabitants, they were now given a liberty and patronage which, when combined with a strong and deep spirit of emulation, made it almost certain that their faith must be confirmed by success. And then, on the other hand, if they, too, were turning their eyes into the more carnal channels of gold, of pearls and precious stones, there was no reason why their expectancy and spirit of exploration should not certainly equal, if not excel, that of their predecessors. They had the results of previous efforts to guide them, and though these did not amount to much, yet they evolved an advantage. But we cannot affect an indecision of mind in regard to the real motives that influenced the forementioned Missionaries in their approaching experiments in colonizing California. Probably no man ever engaged in Missionary labors with purer designs, or with more exalted, more noble and daring purposes than old Father Kuhn. And, as we have before said, he was most ably sustained in the services of Salvatierra, Ugarte and Piccolo. Father Kino had previously established his devoted interest in the cause of civilizing and reducing to Christianity the Indians of California, and as an evidence of his confidence in Father Salvatierra, he gave him a principal position in the expedition to this country. While Kino himself remained on the opposite coast of Cinaloa, and Ugarte in Mexico—both actively

engaged as Missionaries of the Cross—Father Salvatierra was dispatched to the conjectured El Dorado of Cortez.

In the organization of this extensive Missionary enterprise, a vast amount of interest and enthusiasm had been enkindled. The government had appropriated to the Jesuits the fullest powers to manage everything pertaining to the Missions as their judgments and wishes dictated—reserving to itself the right of claiming the territory explored by them as Spanish possessions. And, although this was the demand of a government which essentially refused pecuniary aid, yet it was conceded, and did not at all dampen the ardor and enthusiasm which the Rev. Fathers had already excited. On the contrary, as the scheme of the Missionaries advanced to maturity, the interest in preparation became greater and greater, and exhibited itself in most substantial contributions from the rich among the laity, and from the different religious associations of New Spain.

Thus have we seen how the effective exploration of California was diverted from the hands of the government and placed in the then more energetic hands of Catholic clergymen; how the Spanish expeditions, sustained by immense national patronage, had continually failed, and in consequence of said failures how an appeal had been made to the power of Divine Truth to accomplish what might and money could not achieve. There is something so interesting in this concession to the Christian Faith, something so pleasing in the resulting compliment to a conciliating grace, to the wooing and subduing kindness that mark the exercise of Christian virtues, to something so reliable in conjecture as the sequel proves, that we can scarcely refrain from an indulgence in a chapter of reflections upon its moral bearings.

But having traced up the influences that converted the Jesuitical Order of Mexico into an immense and powerful Missionary organization for exploring new countries, for conciliating the friendships of savages, and for humanizing and Christianizing them—we can afford to delay the reader with a chapter upon the first experiments made by the Rev. Fathers mentioned. And in doing this we shall introduce a faithful transcript of Mr. Forbes and Father Venegas, feeling assured that the interest of the narrative will richly compensate any one for the time occupied in reading it.



## CHAPTER III.

## FIRST EXPERIMENTS OF THE MISSIONARIES.

"On the 10th October, 1697, Father Salvatierra sailed from the Port of Yaqui, on the eastern side of the Gulf, with his small band of five soldiers only and their commander, and on the third day reached California. For some days they were employed in looking out for a convenient station, and at length fixed on the Bay of San Dionisio, ten leagues north of San Bruno, where Admiral Otondo had pitched his camp. There, on the 19th October, they landed, and finding a convenient spot near a spring of water, about a league and a half from the shore, they pitched their tents and transported from the ships their stores of cattle and provisions, the good Father being the most active laborer of the party. Here (says Father Venegas) the barracks of the little garrison was built, and a line of circumvallation thrown up. In the centre a tent was pitched for a temporary chapel; before it was erected a crucifix with a garland of flowers, and everything being disposed in the best manner possible, the image of our Lady of Loreto, the Patroness of the Conquest, was brought in procession from the ship and placed with proper solemnity. On the 25th, formal possession was taken of the country in the name of the King of Spain and the Indies.

"Before proceeding further with the history of these true soldiers of the Cross, and the minute but not uninteresting warfare which they maintained for so many years against the rude natives of California and its ruder soil, until at length they triumphed effectually over the former and as much over the latter as was possible, it may be well to notice briefly the nature and extent of the obstacles they had to contend against.

"In all the numerous attempts that had been made to make a settlement in this peninsula, it was invariably to the rugged and unproductive nature of the country, not to the opposition of the natives that the failures were attributable. Like all the aboriginal tribes encountered by the Spaniards in America, the Californians are a feeble and weak hearted people; and although when irritated or oppressed they not seldom turned on their tyrants, and when revenge could be safely indulged, did not hesitate to cut off openly or by stratagem such as fell into their power; still they never offered any effectual resistance to the invaders, hundreds or even thousands of them being often kept in awe by a mere handful of armed Europeans. These poor people had good reason both to fear and hate the Spaniards, as they were often greatly

maltreated by the military and commercial adventurers, who visited their country before the Jesuits, and more especially by the traffickers for pearls, by whom the Indians were frequently kidnapped and forcibly compelled to act as divers. Yet it was remarkable that from the beginning they showed little unwillingness to be present at or even to share in the ceremonies of the Catholic religion, (which were seldom lost sight of by the adventurers of those days, however stained with crime,) or to benefit from the supplies of food which they derived from their visitors. At the period of the landing of the Jesuits, the natives seem to have been in precisely the same condition as to civilization, as when first visited by Grijalva one hundred and sixty years before. They were little advanced from the rudest state of barbarism. Properly speaking, they had neither houses nor clothes, although they made use of temporary huts formed of boughs of trees and covered with reeds, and the women wore girdles or imperfect petticoats, formed also of reeds; the men were entirely naked, except that they wore ornaments for the head composed of feathers, shells or reed. They lived by hunting and fishing, and on the spontaneous produce of the soil. They cultivated no species of grain or esculent vegetable, and they seemed to possess no other arts than what were necessary for the manufacture of nets and bows and arrows, for catching prey by sea and land, and for the construction of their imperfect clothing and ornaments. Some of the tribes had a few vessels of clay, but their chief articles for containing both solids and liquids, were constructed of reeds. Even their means of transport on the water, were rude rafts formed of bulrushes, no boats or canoes of wood or hides being found among them. They seem scarcely to have had any fixed forms of government or religion; although the different villages and tribes submitted, on important occasions, to the direction and rule of some one or more who were distinguished by their age, strength; or other natural gifts; and there was, also, a class of persons among them, who were the ministers of some superstitious observances, and the pretenders to preternatural powers in the prediction or production of future events, and in the infliction or cure of diseases.

At the time California was visited by the Jesuits, the whole of the country explored by them from Cape San Lucas as far north as the 28th degree of north latitude, was thinly and irregularly peopled by numerous tribes more or less stationary in their rude villages or encampments, differing very little in their general habits and condition,

yet sufficiently marked to be distinguished by fixed names, and speaking different languages or different dialects of the same.

"The shores of California abound in the greatest variety of excellent fish, although from ignorance or stupidity the natives derived much less benefit from this exhaustless storehouse than it was capable of affording. In one respect, indeed, this storehouse was too productive for their happiness, since it was the fame of its pearls which, ever since its first discovery, had attracted so many adventurers to its shores, bent on enriching themselves and altogether regardless of the welfare or even lives of the natives. Great numbers (says Father Venegas) resort to this fishery from the continent of New Spain, New Galicia, Culiacan, Cinaloa and Sonora; and the many violences committed by the adventurers to satiate, if possible, their covetous temper, have occasioned reciprocal complaints; nor will they ever cease (adds the good Father) while that desire of riches, that bane of society, predominates in the human breast. And nothing can show more strongly the pure and disinterested motives of the Jesuits than the law which they obtained, after much trouble, from the Mexican government, viz: that all the inhabitants of California, including the soldiers, sailors, and others under their command, should be prohibited not only from diving for pearls but from trafficking in them. This law was the cause of great and frequent discontent among the military servants of the Fathers, and even threatened the loss of their conquest; but it was, nevertheless, rigidly enforced by them during the whole period of their rule. Fishing for pearls was not, indeed, prohibited in the Gulf, and along the shores of California, but it was carried on by divers brought from the opposite shores by the adventurers engaged in it.

"Before returning to the history of Father Salvatierra and his little band, I must be permitted to make one remark. If the reader should be disposed to smile at the minuteness with which now, or hereafter, we may dwell upon the humble proceedings of the Fathers and their children, the Indians, or may detail the puny wars of their Lilliputian armies, we can only offer the same excuse preferred by the good Father Venegas in similar circumstances. 'These particulars (he says) may possibly appear trifles not worth mentioning; but let me entreat the reader to try their value in the balance of reason. Let him reflect what an agreeable sight it must be, even in the eyes of the Divine Being himself, to see men who might have acquired a large fortune by secular employments, or lived in quiet and esteem within the Order they had

chosen, voluntarily banish themselves from their country and relations, to visit America; and when there, resign employments and leave a tranquil life, for disappointments and fatigues; to live among savages, amidst distress and continual danger of death, without any other motive than the conversion of the Indians. At least let every one ask himself, whether any worldly interest whatever could induce him to employ himself in such low and obscure actions, and amid such privations and dangers, and he will be convinced of the importance and dignity which actions, contemptible in the eyes of men, receive from the sublimity of the motives which inspire them.' "

The Rev. Fathers cannot appeal in vain for consideration and esteem, when they afford such evidence of earnestness and sincerity in doing good. A man may affect philanthropy, and talk for a long time with emphasis upon his desire to labor for the general improvement of mankind. But if his humanity be allowed to evaporate in those fire-side paroxysms of kindness and piety which a luxurious home can alone develop and sustain, he can hardly be expected to be canonized as a benefactor. Such was not the evidence that these good men can produce, by the record of acts which they have left behind them. Leaving positions of honor, security and profits, at home, they embarked in an enterprise of certain dangers, of discomforts, toils and abuse, from which they could expect but little requitement, except that which the Christian feels when conscious of having discharged a sacred and sublime duty.

These men had engaged in a work in which they felt a higher interest than that which can be excited by gold. They had but little sympathy with that class of explorers which had preceded them, and, consequently, were prepared to "labor and to wait." Their first object was to acquire a knowledge of the Indian tongue, that they might the better convince the subjects of their Missionary labors what they had settled among them for, and how they designed to improve their condition. This itself was no small task, and when one adds to this labor the severe toils, the absolute hardships which they were compelled to endure, then can he better and more truthfully appreciate the hal- lowed motive that projected and sustained the enterprise.

They had left relations in which comforts and luxuries could be constantly enjoyed, to meet hunger and toil in the gloomiest of all exile. They were determined to learn the Indians around them habits of industry, not by precept, but through the unfailing medium of example.

They dug up clay, mixed it with water, moulded it and converted it into adobes. Then built houses of shelter and defense. Laid out farms, prepared the ground for crops of grain and vegetables,—dug trenches, set out fruit trees and relaxed themselves from these severe toils by patiently teaching the natives the nature of their relations to the Great Spirit who oversaw all their works, and held them responsible for every thought and act.

It could not be expected that a handful of men, with limited facilities, could make very rapid progress in completely revolutionizing all the habits, instincts and education of the Indians surrounding them. They could not expect to civilize such characters as the Aborigines of California without bringing to their assistance every stratagem that tact or illusion could furnish, nor could they reasonably expect that they would not be frequently called upon to defend themselves by force against the occasionally roused passions of the natives.

The very first effort of the Missionaries was to conciliate the Indians to an interest in the reading of prayers. To do this they apportioned to each one a daily ration of boiled maize, of which they were very fond, so fond that they soon began to manifest more interest for the maize without the prayers, which were religiously associated with their meals, than with them.

Thus sprung up the first difficulty between the good old Fathers and their irreligious subjects. Rather than to have the prayers they came to the conclusion that they might peril a fight for the provender, which they could more easily appreciate. Accordingly they marshalled their forces, and with an army of 500 warriors made an attack upon the little Missionary garrison of ten men all told. Their superior numbers gave them an excellent start in this their first combat with the Spaniards, but they soon ascertained that there was something in gunpowder too terrible and destructive to be prudently contended against; and, after losing in dead and wounded a few of their number, they were willing to capitulate and accept a peace which required them to season their meals of corn with the same prayers against which their carnal natures had so indiscreetly rebelled. This little divergance from the general plan of reliance upon the power of Christian Truth and kindness, gained for the Missionaries an advantage which no theological form of sulphur could have achieved. It was a kind of preaching which even savages could appreciate through the medium of two important senses—hearing and feeling.

After having made a very gratifying progress at this point of operation, Father Salvatierra was joined, in the course of two or three years, by Father Francisco Mario Piccolo and Father Ugarte. In the month of August of 1670, it was said that these Missionaries had subdued the Indians for a space of fifty leagues, founded four towns, with above 600 Christians and 2000 adult Catechumens. They had established different missions, at one of which Father Ugarte became the presiding priest. A great difficulty had before existed in the Missions, springing from a lingering reliance for support upon external assistance, and to avoid this Father Ugarte determined to make the Missions self-sustaining corporations. To do this he adopted a system of training the Indians, eminently successful, though trying and difficult to carry out. But as this can be better appreciated from the pen of Father Venegas, we will quote his description of the plan.

"In the morning, after saying mass, and at which he obliged the Indians to attend with order and respect, he gave a breakfast of (pozoli) or maize to those who were to work, set them about building the church and houses for himself and his Indians, clearing the ground for cultivation, making trenches for the conveyance of water, holes for planting trees, or digging and preparing the ground for sowing. In the building part Father Ugarte was master, overseer, carpenter, brick-layer and laborer. For the Indians, though animated by his example, could neither by gifts or kind speeches be prevailed upon to shake off their innate sloth, and were sure to slacken if they did not see the Father work harder than any of them : so that he was the first in fetching stones, kneading the clay, mixing the sand, cutting, carrying and barking the timber, removing the earth and fixing materials. He was equally laborious in the other tasks, sometimes felling trees with his axe, sometimes with his spade in his hand digging up the earth, sometimes with an iron crow splitting rocks, sometimes disposing water trenches, sometimes leading the beasts and cattle which he had procured for his Mission to pasture and water ; thus, by his own example, teaching the several kinds of labor. The Indians, whose narrow ideas and dullness could not at first enter into the utility of these fatigues, which, at the same time, deprived them of their customary freedom of roving among the forests, on a thousand occasions, sufficiently tried his patience ; coming late, not caring to stir, running away, jeering him, and sometimes even forming combinations and threatening death and destruction : all this was to be borne with unwearied patience, he having

no other resource than affability and kindness, sometimes intermixed with gravity to strike respect; also, taking care not to tire them, and suit himself to their weakness.

In the evening, the Father led them a second time to their devotions, in which the rosary was prayed over and the Catechism explained; and the service was followed by the distribution of some provisions. At first they were very troublesome all the time of the sermon, jesting and jeering at what he said. This the Father bore for a while, and then proceeded to reprove them; but finding they were not to be kept in order, he made a very dangerous experiment of what could be done by fear. Near him stood an Indian in high repute for strength, and who, presuming on this advantage—the only quality esteemed among them—took upon himself to be more rude than the others. Father Ugarte, who was a large man and of uncommon strength, observing the Indian to be in the height of his laughter, and making signs of mockery to the others, seized him by the hair and lifting him up swung him to and fro; at this the rest ran away in the utmost terror; they soon returned, one after another, and the Father so far succeeded to intimidate them, that they behaved more regularly for the future."

These extraordinary labors of Father Ugarte were blest to a wonderful degree, and in a few days he found himself surrounded with the most encouraging indications of improvements, associated with comfortable houses, store rooms, fine farms, excellent gardens, fruit trees, wine presses, horses, sheep, etc., were the many Christian Indians who had become completely transformed in character, habits and appearance. "His sheep," says Forbes, "brought originally from the coast, being sufficiently increased, that his Indians might make the best of their wool, he determined to teach them the best method of preparing, spinning and weaving for clothes. Accordingly he himself made the distaffs, spinning wheels, and looms. Though to forward and improve so beneficial a scheme he sent Tepic for one Antonio Moran, a master weaver, and allowed him a salary of five hundred dollars. Moran staid several years in California, till he had sufficiently instructed the Indians in their trade and some other handicrafts. By these new manufactures, he saved the vast expense of sail cloth and baize, a measure both political and pious."

Thus did these noble men toil in their benevolent enterprises with ever varying success until 1710. At which time most important events transpired, among which one of a most discouraging character took

place in the appearance of epidemic small pox among the domesticated Indians. This gave the disaffected sorcerers whose offices and influence had been superseded by the Missionaries, an opportunity of begetting a general discontent, by charging this destructive evil to the intercourse of the Spaniards with them. Besides the troubles to which the epidemic gave rise, and the mortality which is ever induced by the civilization of American Indians, was the severe affliction which was incurred this year in the death of the great originator of the scheme, Father Kino. This event alone was a severe and calamitous injury to the Jesuitical Missionary scheme of Lower California. He had been the life and soul of the enterprise, and in every relation he sustained, there was such a display of energy, such an exhibition of zeal and kindness, that he inspired every body with love and admiration. But still the cause had by no means been bereft of all its supporters. In Fathers Ugarte and Salvatierra there was an embodiment of an almost equal degree of earnest devotion to the great cause, and a kind of moral and social character nearly as conciliating and attractive as that which irradiated the character of the noble old Missionary, whom death had removed from such a field of usefulness. These men sought still to expand their sphere of operations, and made every effort to sustain and improve the works which had been so well performed prior to the death of Kino. They obtained a modification of the laws by which the Missions were governed, which made the general management more perfect, and which laws prevailed to a great degree through all the subsequent missionary movements.

In the history of these Missions a record is made of a violent hurricane which took place in 1717. It is reported as having not only destroyed houses, churches, and all signs of improvements which art contributes to man's comfort, but it is said that such was the violence and irresistible fury of the storm that it uprooted trees and accumulated maddening torrents that swept all the soil from the earth, leaving nothing in the line of their destruction but rocks and stones. In commenting upon this source of destruction "Venegas" remarks "that if, in former ages, these hurricanes were frequent in California, it is not surprising that all its mould should have been swept away, its bare rocks alone remaining, and its plains and valleys covered with heaps of stones."

"In 1730 the Mission of San Josef, close to Cape San Lucas, was founded, and, soon after that, of Santa Rosa, near the same extremity of the peninsula; and although they seemed to be attended at first with



usual success, this was shortly put an end to by a general rising of all the natives in this district. There being only two or three soldiers among all the Missions, no effectual resistance could be offered to the "rebels," as the Fathers termed them, and accordingly they soon had everything their own way. In 1734, the two Fathers Carranco and Tamaral, were murdered, as well as one of the soldiers; the other Fathers and the soldiers fled, and the whole of the Southern Missions were lost. Apprehensive of similar disasters in other parts, the Fathers were recalled from the Northern Missions, and at one time, in the following year, not a Spaniard remained in the country except Loreto. In this disastrous state of affairs they were relieved by a reinforcement of troops from Cinaloa, headed by the Governor, who attacked the Indians in different places, and finally reduced the country to tranquillity. After some time the Missions were gradually restored, and the Fathers proceeded in their works of conversion and civilization. Accordingly we find from an official report, drawn up by the Missionaries, 1745, that not only all the old stations were reoccupied but several new ones planted. They amounted in all to fourteen, besides two then in progress, viz :

1. Loreto.
2. San Zazier.
3. De los Dolores del Sur.
4. San Louis Gonzaga.
5. San Josef de Commander.
6. Santa Rosalia de Mulege.
7. La Conception.
8. Guadalupe.
9. San Ignocia.
10. De los Doles del Norte.
11. San Iago del Sur.
12. La Paz.
13. San Josef del Cabo de San Lucas.
14. Santa Rosa.

"No very great progress, however, could be made in so unpromising a field, from which the whole race of Missionaries had been removed in 1767, on the general expulsion of the Jesuits from the Spanish dominions. At this time the number of Missions were sixteen. The exiled fathers were superseded in their Missions by a body of Franciscans

from Mexico; but they were soon displaced by the Dominican monks, who still keep possession of the country.

"In 1786, as Perouse informs us, the Missions were fifteen in number; ten of them being still possessed by the Franciscans, the others by the Dominicans. The whole number of converted Indians at that time was estimated at about four thousand. The garrison of Loreto consisted of fifty-four soldiers, and this, and a few soldiers furnished to the other Missions, was the whole military force of the country."

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## CHAPTER IV.

### RATIONAL DEDUCTIONS.

Thus have we given a sufficiently complete sketch of the Missionary movements in Southern California, to enable our readers to appreciate more correctly the historical references to Missions which we made at the beginning. But for the almost superhuman exertions of these good men of the Order of Jesuits, but for their disinterested devotion to the cause of civilizing and enlightening the naked and miserable aborigines of California, there would have been less effected by their successors who subsequently founded the more successful Missions of the North. Between the Franciscans and Dominicans, who established these Missions, and their Jesuitical predecessors, there was, perhaps, no very great moral distinction, but the field of operation opened to them was infinitely more prepossessing in topography and fertility of soil. They displayed throughout an untying desire to increase and improve their Missionary establishments, and made most urgent and importunate appeals to the government of Mexico, to assist them in their efforts to more thoroughly open and develop the country. But the governmental responses to these appeals were comparatively feeble and ineffectual, and the immense resources of the country continued to languish in dormancy and concealment, except as they were brought into view by the industry of the foregoing Missionaries. The wealth of these Missions rapidly accumulated and the unrestrained reports of their success, which were sent back to the Mexican government, ought to have excited a national and popular effort to develop and protect the country; but it

had little effect upon a people who have had greater opportunities for national advancements, with less result, than almost any nation or class of persons in the world. Their spirit of adventure and discovery had been enkindled by a love of gold, and where the glittering element of attraction had not been accumulated by other hands, less tenacious of its grasp, or weaker in the defence of it, they did not develope a decent degree of enterprize in the exploration, development or improvement of new countries.

Here was a territory abounding with the most beautiful, most extensive and fertile valleys in the universe, with magnificent and almost exhaustless forests, an immense country, margined by the grandest ocean in the world, watered by beautiful rivers, and adorned by capacious harbors that are now becoming the very homesteads of Commerce; and yet, though contiguous to and regarded as a part of the Mexican possessions, it was, nevertheless, insufficient to excite the Mexican government or people with an amount of enterprize necessary to its settlement or appreciation. A few earnest votaries of religion, who had dedicated themselves to the office of benefitting untutored savages, were the only individuals of the nation who had the moral courage to undertake a real settlement of California. Cortez, and many associates in authority, manifested a considerable interest in exploring the territory, until they were pretty well convinced that it had no Ineas to plunder by villiany, nor Montezumas to crush by stratagems. The mere fact of its appearing as a rich, productive and salubrious country, requiring nothing but industry to make it bud and blossom as a rose, was of small moment, to that then powerful nation, which was revelling in the usurped possessions and comforts of a class of beings more advanced in the habits of civilization than the California Indians.

But the Spanish governments, interested in the settlement and development of this territory, were not the only sources of obstruction to the complete occupancy and improvement of the country. There was something in the education of these Missionaries themselves, to whom Mexico was almost exclusively indebted for establishing its claim upon these important possessions, that militated against the national, commercial and political relations of California. They were educated in Cloisters, cultivated and confirmed in habits of seclusion from the secular and political connexions of State, almost insusceptible of interest in any thing that was not specifically related to their religious hobby of civilizing the miserable natives of the country, and elevating them in the scale of ra-

tional and accountable beings. Their object was not to open new territory for the purpose of increasing the commercial or political power of the nation they represented, nor to achieve to themselves riches for contemplated enjoyments at any future day, nor, indeed, that kind of immortality which is preceded by the flattering praises of mankind. They had become almost fanatically imbued with a determination to Christianize the aborigines of California, and thereby demonstrate the power of Divine Truth and human kindness to accomplish that which the military power and avaricious grasp of a strong nation had *proven* to be "impracticable." To settle among, remodel and transform the habits of a race of beings who were but barely elevated above the organization of monkeys, to accustom these animals, so to speak, to traits of industry, to rational ideas of comfort, and above all to effect in their minds a conception of moral responsibility, were the leading and, we may say, absorbing objects of these Missionary settlers of California. They were therefore, politically unfit to develop and reveal to the parent government, and the world, the inherent wealth of the country they occupied. And, that we might the better sustain these opinion in the minds of our readers, we were careful to present in the beginning of our work a succinct view of the general wealth of the missionary stations, resulting from the labors of these excellent men. In these sketches there are indications of wealth which must arrest and surprise the mind of any one who peruses them. And whilst their details might have been overlooked if they had been given a different position, they have now in all probability not only imparted a greater interest to the subsequent historical account of their rise and progress, but we trust, they have been so read and reflected upon as to insure a harmony of thoughts in regard to their national, political and moral relations. But in order that the reader may be refreshed in respect to the resources of these Missions, we will present a tabulated recapitulation of the amount of property in their possession, so far as we have been enabled to obtain reliable estimates :—

## RECAPITULATION OF THE PROPERTY OF THE MISSIONS.

Missions.	Year.	Head	Mules.	Cattle.	Sheep.	Yokes of Oxen.	Hogs.	Amount in Merchandise.	Money.
		of Horses.							
San Carmel,.....	1825	2000		92,000	50,000	370		\$ 50,000	\$ 40,000
San Louis Obispo,.....	1827	5500	3700	87,000	72,000				100,000
San Juan Capistrano,.....									
Santa Clara,.....	1823	6125	725	76,680	82,540	407	1000	120,000	20,000
San Juan Bautista,.....	1820	6230		48,870	70,000	325		75,000	
San Jose,.....	1825	2000	400	60,000	35,000	400			
San Fernando,.....	1826	3500	200	50,000	60,000	300	2500	40,000	100,000
San Louis Rey,.....									
San Gabriel,.....									
San Antonio de Padua,.....	1829	4000	350	75,000	54,000	150			
Dolores,.....	1825	2585	700	60,000	100,000	400	10,000	28,000	19,000
San Buenaventura,.....	1825	3000	400	36,000	25,000	200		30,000	80,000
Santa Barbara,.....	1828	3000	6000	40,000	22,000	90			
Soledad,.....	1826			34,000	75,000	250			
La Purisimo Concepcion,.....	1830	7000		45,000	80,000	380			
Santa Cruz,.....									
San Miguel,.....	1822	4200		95,000	50,000	2000			
San Antonio,.....	1820	5000	550	50,000	51,000	400	1000		
San Diego,.....									
Santa Inez,.....	1828								
Amount,.....		54,140	13,025	844,550	776,540	5672	14,500	\$343,000	\$359,000

## RECAPITULATION.

Such were the immense resources in the possession of these Missionaries; such were the national, missionary and individual facilities for revealing the claims of California to the world. And yet, with this means of opening commerce, of conciliating immigration and settlements in the territory, we find that there was not a sufficient degree of enterprize and policy, either upon the part of the Government or Missions themselves, to arrest a tide of retrogression and decay, which has finally forced the nation, Missionaries and all, into an abandonment of their possessions, or into a life-giving affiliation with their successors, the descendants of Jamestown and Plymouth.

In 1534 Grijalva, commanding a squadron fitted out by Cortez, discovered and took possession of California. From that period continual efforts were made to extend the discovery by the same authorities, and in the year 1596, under the patronage of one of the viceroys of New Spain, Don Sebastian Viscayno made an effort to permanently settle California. He made an extensive survey of the coast, and regularly established a garrison at Santa Cruz. Three hundred and twenty years ago, the country was discovered under the patronage of a man with almost unlimited resources, and by a people who were under the impression that it was the greatest storehouse of gold, of pearls and precious stones, that could be found in the universe. Discovered, not by a people who had no previously established political and commercial relations with the country, but by a Spanish nation, whose neighborhood contact and convenient sea ports, evolved an almost political necessity that it should be occupied, improved and retained by them. And when, in addition to this, we contemplate the fact, that the country was so very accessable, that there were so few losses sustained from maritime disaster during all the efforts made to explore the coast and territory, that the climate was so much more favorable than that characterized by the severe winters of the Atlantic borders, that the natives were comparatively harmless, then we would not be regarded as unreasonable or illiberal, in supposing that 320 years was time sufficient to present California as an improved and populous possession of Mexico, or some other Spanish Government. But we have ample reason for believing, that neither the famous Cortez, the ambitious viceroys of New or Old Spain, that neither the Jesuitical Fraternity of Mexico, the Franciscan Friars, nor the Dominican Monks, were the agencies through which a country like California was to be speedily or adequately developed. The evidence for a deduction unfavorable to the Spanish authorities, who made

so many efforts to settle and improve the country, is to be found in the previously narrated results of 320 years struggle. And although we have given but a sketch of the most important governmental and individual attempts, yet enough has been presented to sustain a conclusion most unfavorable to the national or commercial enterprize of the people who discovered and strove to settle one of the richest countries in the world.

Suppose we were to institute a comparison between the efforts of the Spaniards to settle, subjugate and improve California, and the English who attempted the occupancy and development of the United States. In 1607, eleven years after the attempted settlement of Santa Cruz, the English Government made its first permanent effort to colonize America by settling Jamestown in Virginia. The vast continent of America was then almost completely in the hands of, or claimed by Spanish authorities. England had no contiguous possessions, no particular pretext for the immense territory she was almost grasping; she had less encouragement from climate, and much more troublesome and almost invincible aborigines to contend against.

And yet only look at the comparative results of the two settlements; of Santa Cruz, under Spanish patronage, and Jamestown, by English enterprize. In 258 years the one has led to an accumulation of old adobe walls, and the bleached bones of a few thousands of domesticated Indians, as the only remaining indications of the success attained for a season, and as the signs of a national lethargy that has slept away its own possessions. So much for the Spaniards and Santa Cruz. In 247 years the English settlement of Jamestown has grown into one of the mightiest nations that figures in the history of the world. From a little village of adventurers it has expanded itself into a confederation of THIRTY-ONE States, each one of which would sustain a respectable nationality among the kingdoms and empires of Europe. From this little nucleus of settlers has sprung up a population of 24,000,000 of people, whose moral habits, whose social and intellectual claims, whose physical endurance and political reputation is unsurpassed; whose enterprize has overridden all obstacles in its progress, and whose territorial possessions are nearly ten times as large as Great Britain and France combined; three times as large as the whole of France, Britain, Austria, Prussia, Spain, Portugal, Belgium, Holland and Denmark, together.

Such are the results of the two national efforts referred to: the Santa Cruz and Jamestown settlements. The one sustained by an immense

patronage, by geographical contiguity, by climatic advantages and the feeblest savage resistance. The other, supported by limited resources, by an inextinguishable energy and fearlessness, and antagonized by remoteness from the source of patronage, by the most inhospitable winters, and by powerful and treacherous tribes of Indians. The one dead and decaying in its own birthplace; the other, in comparative exile, rearing monuments of vitality, enterprize and glory, over its grave.

Such a system of comparison, which is just in facts and figures, affords the easiest and most convincing method of reflection and inference, that can be adopted in the consideration of history. It holds up the irrefragable signs of the past; and whether they appear as the defaced and disfigured gravestones of perverted and futile enterprizes, whether as the crumbling and dingy walls of an abandoned and depopulated country, whether as the historic record of a blighted nation, or circumscribed and finally ruined Missionary schemes, or whether they loom up as cherished and towering symbols of national prosperity and grandeur, and as the fadeless annals of a moral and political superiority, still do they afford the only perfect key to the interpretation of national or individual character.

And this is the light of interpretation with which we would translate the efforts of Mexican authorities and Spanish individuals, to explore, settle and civilize one of the richest and most valuable territories in the world—Northern and Southern California. And whilst we regret the necessity, yet we cannot avoid the conclusion, that Mexico, with great natural advantages and extensive political resources, was totally and almost contemptably incompetent to achieve a permanent or even important settlement in the country. That the noble, and almost divinely animated Missionaries, who resolutely battled their way through accumulative difficulties to a glorious, yet limited success, that these, too, lacked the elements of an enlarged, an expanding, a general, elevating and enduring progress which lights up the pathway of Anglo Saxon energy and volition.



## HISTORY OF SACRAMENTO VALLEY.

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### CHAPTER V.

HAVING presented our readers with a somewhat cursory glance at the Missions of California, we now invite their attention to a more specific consideration of Sacramento Valley, as a subject of history, and a proper medium of interesting biographical references.

We do not intend to conduct the mind back to any remote period of exploration, in which traditional assistance and imaginary results are to be chiefly relied upon, to attest visitation and discovery. It will suit our purpose, if, when we commence our description of the Valley, we are sustained by living witnesses, and the unmistakable indices of absolute investigation, and permanent settlement. Hence we shall incorporate our reminiscences with the nineteenth century, and date our record on the 1st day of April, 1838, not as the absolute period of exploration, by the party to whom we shall refer, but as the time at which that individual left his home in a distant State, with the intention of settling in Sacramento Valley.

On the day above mentioned, Captain John A. Sutter left Missouri, where he had resided for many years, with the purpose of visiting, and permanently locating his interests in California. And he being the person to whom we have already alluded, the man whom destiny had reserved for the effective exploration of the Sacramento river, whose enterprise was to be the channel through which the great gold discovery was to be made, we shall take the liberty of introducing a few of the prominent incidents of his expedition, as he narrates them to us.

Capt. Sutter had sought with great interest, for all kinds of information respecting the Pacific Coast, and especially for any direct intelligence of California and Oregon; the former country having become a great source of attraction to him, on account of its geographical rela-

tions, and the general reputation it bore for mildness of climate and productiveness of soil. He became convinced that no country could offer finer inducements for settlement, to an individual that would appropriate himself to the inconveniences and dangers of a pioneer life. Hence his resolution, and first step towards emigration, on the 1st of April, '38. He left Missouri in company with a party of men, under the charge of Capt. Tripps, of the American Fur Company, and continued with them to their rendezvous, "Wind River Valley," in the Rocky Mountains. From this point he joined a party of six men, with the intention of going directly to California, but falling in with information, that the contemplated route would be crowded with dangers, he determined to alter his course, and first visit Oregon. He passed the different trading posts of the Hudson's Bay Company, gathering from the Trappers in his line of travel, a vast amount of information that tended to confirm his previous convictions of the country which he had selected as his future home. After having encountered aggravating delays, at the rendezvous of the American Company referred to, through the difficulty of inducing men to accompany him, and after having changed his course from a California to an Oregon trail, he moved on without interruption, and arrived in good time and health, at the Dallston Mission, on the Pacific side of the Sierra Nevada.

From this point he passed on with great rapidity, making the distance from thence, to the Willamet Valley, in seven days, the same being ten days less than the average time for making the trip, and that too without a guide. Here his men deserted him, but without affecting his determinations in respect to California.

At Fort Van Couver, he was treated with the warmest hospitality, and urged to spend the winter with the gentlemen of the Hudson's Bay Company. He had, however, started with a determination to reach California as soon as possible, and he could not think of perpetrating so great a delay. And as a vessel, belonging to the Company, was about sailing for the Sandwich Islands, he immediately concluded to embark upon her, hoping that from thence he would meet a quicker opportunity to sail for California. But in this he was grievously disappointed. He succeeded in getting to the Islands, and in organizing a new company of colonists, but he did not find any vessel sailing for California, direct, and after a tedious and horrible delay and impatience, he took passage in a vessel, destined to the Russian American Colonies, located at Sitka, on the north-west coast. At this place he was detained.

one month, during which time he assisted in discharging the cargo of the brig *Clementine*, which vessel was put in his charge for a coast voyage to San Francisco. During the passage down the coast he sustained various injuries from the severe gales prevailing at the time. On the 2d of July, 1839, the brig made its entry into the port of San Francisco. Immediately upon their arrival, an officer accompanied with fifteen soldiers came on board, and ordered him to leave the place, informing him that Monterey was the port of entry.— Upon the Captain's assurance, however, that they were in a state of distress, and only required a little time for repairs and to procure supplies, he had forty-eight hours granted him for such purposes. At the expiration of the allotted time, they set sail again for Monterey, at which port the vessel was entered according to Custom House requirements, and the Captain given a full and unrestrained opportunity to submit his plans and wishes to Gov. Alvarado. He told the Governor that he had come to California, with the full determination of making it his future home; that he had for many years heard, with great interest, the somewhat indefinite accounts of the country, and that he had after many discouraging delays, finally reached the land of his selection, more strongly confirmed in his previously cherished impressions of the opportunity which California afforded to settlers. This assurance was most abundantly sustained, by the attendant presence of five white men, three of whom were mechanics, and eight Kanakas, two of which were married. He also added that his desire was to proceed to the Valley of the Sacramento River, on the banks of which he wished to select a site for his future residence. This unexpected visit, the purposes assigned, and the means of accomplishing the objects stated, were well calculated to secure him a warm and liberal welcome from Gov. Alvarado. Of all surprises, perhaps none could have been more delightful and unexpected than this arrival of Capt. Sutter and his men. The more especially, as he disclosed his desire to locate somewhere in the Sacramento Valley. The Indians in this neighborhood were not only generally hostile to all white men, but they had a particular aversion to the Spaniards, and would not allow them to make settlements among them.— Hence the readiness of Gov. Alvarado, to welcome the new immigrants, and to encourage the carrying out of their design to locate in the fore-mentioned Valley. He gave them the fullest permission to explore the river and its tributaries, and whenever and wherever the old Captain found a location to please him, to enter upon and take possession of it,

with the assurance that at the expiration of one year after he commenced his settlement, he should be given a citizenship and title to the lands he had selected.

With such encouragement, he proceeded with the brig to Yerba Buena, or San Francisco again, and after discharging her sent her to the Sandwich Islands. This having been done, he made a purchase of several small boats, and chartered the schooner *Isabella* to assist him in a general exploration of the Sacramento River and its contributing branches. When embarked on board the schooner and launches, the expedition made quite an imposing start across the Bay, and in search of the entrance to the river in question. There was no delay encountered until he got to the point at which he expected to meet with the Mouth of the Sacramento, and yet it was eight days before he succeeded to find the outlet, or entrance to the stream. This was not a strange event, as it required a similar effort on the part of a number of U. S. Naval Officers, who subsequently attempted an ascent of the river without the services of a pilot. After making the entrance of the river, he sailed on without any difficulty or impediment, until he got within about ten miles of the present site of the City of Sacramento. At this juncture, he was arrested in his progress, by the sudden appearance of about two hundred Indians, who, being all armed and horribly painted, could very well afford to assume a hostile attitude, which they did not hesitate to do. Fortunately, however, the benevolent and conciliating face of the old Captain secured him an opportunity of manifesting his peaceful designs, in doing which he discovered that two of the Indians had a slight knowledge of the Spanish language. This gave him an advantage which he improved so well as to effect an agreeable treaty with them, and the two speaking a little Spanish accompanied the expedition up the river. From these two Indians he got much valuable information in respect to the face of the country, extent of valley, and the character of the Indians generally. He continued up the Sacramento until he arrived at the mouth of the Feather. The Indians above the point at which the treaty had been made, seemed afraid of the explorers, and generally hid in the bushes whenever approached by them. While prosecuting his survey up the Feather River in small boats, he saw a number of Indians, but they uniformly ran away when they saw the expeditionists.

After having gone up this river for some distance, the Captain again returned to the large crafts which were anchored in the main stream,

and there found a condition of things existing among his men, which he had not anticipated, and which compelled him, most reluctantly, to abandon any further attempt at exploration up these streams. His men had become tired of a scheme which entailed upon them so much delay, and evinced their disaffection in a manner that he was compelled to respect. They demanded at once to know "how much longer he intended to drag them along into such a useless and miserable wilderness?" Assuring him that they had decided upon a course which would put an end to what they regarded as a humbug, they left him but a small margin for compromise. Not being willing to jeopardize the entire objects of colonizing in the valley at some point, and being unwilling to trust his self-control under such a pressure of excitement and indignation as this mutinizing spirit had enkindled, he simply told them that he would give them a decisive answer in the morning, and retired for reflection into the cabin of the schooner.

The next morning the old Captain met his men with an assumed air of cheerfulness, and instead of entering into any conference with them, he gave orders to prepare for descending the Sacramento again. This order was most congenial to the wishes of his men, and, of course, quickly responded to.

He descended this river until he came to the mouth of the American which he entered on the 12th of August, 1839. He ascended this branch of the Sacramento a few miles, and ordered the men to moor the boats alongside the banks, and to discharge the cargoes. This being done, he ordered the tents to be pitched and the three cannons mounted as a means of defence and intimidation, should the Indians show any disposition to molest them.

This being done according to his request, he then felt an independence which enabled him to settle with the spirit of rebellion that had interrupted his explorations of Feather River. Calling the white men to him, he told them that now he would give them an opportunity of deciding a very important question;—to determine at once, and emphatically, whether they intended to remain with him agreeable to contract, or to leave him; assuring them that he asked no man to remain who could not do so cheerfully, and that those who were not contented to stay with him and his Kanakas, he would settle with at once, and allow them to return the next morning in the *Isabella*.

This was a terrible crisis in the early adventure of the old Pioneer. In the midst of numerous tribes of Indians who he knew were hostile

and warlike, who were bitterly prejudiced against the approaches of white men; remote from any settlement that would afford him refuge in an emergency; with somewhat limited supplies, and no persons to rely upon but these six men and his Kanakas, he had a right to regard the moment of decision referred to as of perilous importance. His impatience with grumbling faces and capricious spirits made him loathe a companionship that was not at once open, manly and resolute. He had, of course, relied upon his contract with them, and, in consequence, had placed himself in a situation in which it was more than probable that his life would be forfeited, yet he would not have men about him who, under such circumstances, could evince a feeling of disaffection or treachery. If they abandoned him at such a time they would not, nor could not, drive him from the purpose which he had pledged himself to Gov. Alvarado to carry out. He came to California to settle in and develop the valley of the Sacramento, and no principle of abandonment, no feeling of loneliness, nor consideration of danger could paralyze or stagger his determination for a single moment. In this state of mind he waited the verdict of a jury of six discontented and unreasonable men.

The verdict was announced, and it was so much better than he had anticipated that he felt an unutterable thrill of pleasure light up his whole moral frame work. THREE had determined inflexibly to abide by their old guide and protector, and THREE of the number concluded to *return* in the *Isabella*. Three such men he could afford to lose, and accordingly settled with them, paid them their dues, and *gave* them a passage to San Francisco.

The next morning the chartered schooner was got in readiness for her final return, and, with the faint-hearted trio of adventurers, set sail for "Yerba Buena." Thus were the first real SETTLERS of Sacramento Valley left alone, amidst the dangers of an almost unparalleled exile, in the centre of an inhospitable desert, which was infested with wild beasts and savage Indians. Thus were they called upon to meet a crisis in which companions faltered and returned, and in which they could see and feel that in the receding form of the "*Isabella*" they were losing every chance of safety, save in their own mutual and unchangeable regard and integrity. With an involuntary loathing they turned from watching the departure of their three unfaithful and unabiding associates, to a calm yet cheerful contemplation of the great experiment they were about to commence. They had tents, farming implements, provisions and mechanical appliances; powder, guns and three cannons,

which, though in limited number and quantity, were, nevertheless, a source of infinite reliance and comfort to them in this the most trying juncture of a noble yet perilous adventure. That the scene, however, must have been a dismal one, to anything but an inflexible and brave mind, can be easily imagined, especially by parties who have witnessed the barren and dried up appearance of these plains at such a season of the year, and before they had been subjected to cultivation. But the circumstances by which they were now surrounded, the almost impossibility of retreat, if assailed and dislodged by the savages, the absolute requirement to labor for support, and to exercise vigilance for protection, gave inspiration to a heroism, energy and mutual fidelity that insured them success. The immense plains, which, by the promise of the Governor, became theirs through possession, they looked upon as an adequate prospective reward for the dangers they had voluntarily incurred. The only doubt that crossed their minds in reference to their ultimate success in subduing and improving the country, arose from the many Indians around them who manifested anything but a friendly and honest intention. There was something peculiarly attractive to the Indians in the personal property of the colonists, and as they could not appreciate reasoning which assigned it by a mere moral right of ownership to the new comers, they commenced almost immediately to make it the subject of plunder. The colonists were, therefore, put to the necessity at once of placing themselves in an attitude of opposition to the natives. The Indians, finding themselves out-witted in their cunning, became sufficiently emboldened to try a forcible appropriation of the coveted property. But a few experiments in gunpowder and the three cannons, convinced them that however much superior they might be numerically, that yet in any form of open warfare, the colonists had a fatal and mysterious advantage—which they might better conciliate than oppose. Acting in response to such a conclusion they assumed a much more friendly appearance, and seemed disposed to be regarded and treated as friends. Their intercourse was at once distinguished by acts of kindness, by freedom of communications, and even by manifesting an interest in sharing some of the toils and hardships of the colonists. By this conduct they acquired the confidence of the Captain and his associates, and lulled them into a conviction of security which came near fixing their fate forever. Indeed nothing rescued them from a wily and malignant plot of assassination, but the superior instinct and vigilance of an immense bull dog belonging to the Captain, and whose

claims as an integral and fortunate portion of the colony have been almost criminally overlooked.

A few of the most daring Indians had determined as soon as they discovered a sufficient lack of caution on the part of the whites, to steal upon them in the night with such a force as to enable them to murder the entire company at a single blow. In the day time they were around the camp exhibiting a kindness, a familiarity, and a general friendliness, which was rapidly conciliating the good will of the colonists, and, for the time being, overruled the suspicions of the faithful bull dog. So well did they perform their part in the maturing conspiracy that the Captain and his friends began to welcome night and sleep without the disagreeable necessity of a constant sentinelship. This was recognized with a sort of savage congeniality by the villainous conspirators. They watched its progress with the eagerness of fiends, and yet were never surprised into a betrayal of their own feelings. One precaution after another was abandoned, until little show of suspicion was evinced, and then the Indians prepared for the contemplated slaughter. Furnishing themselves with hunting knives, procured from the southern tribes in trade, they sallied out one night at an hour when all was silent and quiet in the camp of the colonists, and stealthfully crawled up towards the tents. All this far was most promising to their appetite for vengeance and plunder. Every one of the tired colonists were buried in sleep, while their approaching murderers had stolen, in perfect security, to within a few feet of the intended victims; and the ringleader, in advance of the rest, was about crawling into the mouth of the old Captain's tent. Fortunately for the unsuspecting adventurers, who were upon the very verge of an awful slaughter, there was a friendly sentinelship about them that never slept, whose instinct was the watchword of fidelity, and whose sense of danger could be aroused where stillness reigned. Thus was it with the noble old bull dog referred to. Close to his master's tent, concealed from view by the darkness of the night, he watched the movements of the murderous wretches, until he could stand their impudence no longer, and then selecting the boldest one, he pounced upon him without a bark or growl, and sinking his teeth into a protuberant angle of his body, he put the speediest possible end to the conspiracy. The air was instantly filled with the piteous yells of the ringleader, whose misery and torment, and the cause thereof, the accomplices did not stop to investigate. The camp was, of course, aroused, and whoever has observed, or experienced the power of a bull dog's



grip, can appreciate the difficulty of the Indian attempting his escape. Instinct which in this case was a sort of *Aposteriori* argument, induced the villian to throw away his intended instrument of destruction and assuming a less criminal intent, get some of the Captain's men to choke off the dog. In this he succeeded so well as to escape the punishment due him, and twice afterwards were similar stratagems concocted and each time defeated through the sagacity of this noble animal. The nature of the conspiracies were revealed to the Captain subsequently by his civilized and educated Indians.

Before Captain Sutter came up the river he purchased a number of horses and cattle from the Rancho of Senor Martinez. But it was with great difficulty that he succeeded in getting his stock up to his station. The Indians were so troublesome that he had to detail almost the whole of his force from the camp, and then they could but barely accomplish the undertaking. They did, however, finally get to their new home about five hundred head of cattle, fifty horses, and a "manada" of twenty-five mares.

Prior to the arrival of the stock they subsisted principally upon game, elk, deer, bears, etc., which existed in great abundance, and which probably constituted the principal subsistence of Captain Joseph Walker in the year 1833.\*

After the Captain had got his stock together, and after he had succeeded in getting the natives to render him some assistance, he began to lay out different and more substantial plans for the future. The site first selected he did not feel satisfied with, and accordingly changed his location from the bank of the American up to the present location of the Old Fort. With the Indians and his own men he soon made enough adobes to build one good sized house and two small ones within the grounds afterwards enclosed by the walls of the Fort. His Kanakas built themselves three grass houses, such as they were in the habit of living in at the Sandwich Islands. These houses, which were subsequently burned, afforded them very comfortable quarters during their first rainy season, or winter.

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\* In the year 1831 Capt. Joseph Walker, with a company of trappers, left St. Louis, and after trafficking and trapping for nearly two years along the way, succeeded in crossing the Sierra Nevada mountains, in 1833, and wintered in the Sacramento Valley. The pass now known as "Walker's Pass" is the one then discovered by the Captain and his party.

At the same time that he was prosecuting these important and very commendable improvements at the Fort, he was also employing a number of his friendly Indians in opening a road direct to the Sacramento, where it was intersected by the American. After completing this road of communication, which required a vast deal of labor on account of the almost impenetrable chapparel through which the road had to be cut, he named his landing place upon the main river, his "Embarcadora," now the City of Sacramento.

As yet the Captain had no opportunity of knowing anything about the soil of the valley, except from the account given by trappers and Indians, and from its appearance when freshly turned with the spade or shovel. Yet he was fully convinced of its richness and adaptation to the raising of grains and vegetables, and consequently made the best possible arrangements for opening the ground in the coming spring. His Indians were becoming very useful, and with the setting in of the spring season he commenced to break ground for a crop of wheat, and also to prepare a garden for the cultivation of vegetables. The old Captain assures us that no man ever felt a greater glow of pleasure than he experienced, when, for the first time, he commenced to break up the green-sward of Sacramento Valley as a practical farmer. To him it seemed almost a dream. Contempletting his situation in the midst of a vast wilderness; in a territory as yet almost unknown in its real character, surrounded by Indians whom he had succeeded in a few months to transform into the most useful laborers, establishing a nucleus of what his prophetic vision represented as an immense centre of wealth, we wonder not that his benovolent heart vibrated with the intensest emotions of pleasure and satisfaction. Rather should we be surprised were he to affirm the contrary. But this was only the beginning of an infinite source of incidents, of an interminable series of events through which, by his kindness, we will hereafter conduct those of our readers who will honor and oblige us with their company.

## TO OUR PATRONS:

IN presenting the first number of our work to the public, we desire to say, that we have been induced to undertake the task from a higher motive than mere pecuniary requirement. We have observed that even a few years can do much towards effacing the record of those exciting and quickly-passing events that followed the gold digging developments of our country. Already a vast amount of history has been concocted and labelled California, which, to the people of the State can only be regarded as the products of hearsay testimony.

For example we will quote a description of Sacramento from "Frost's Pictorial History of California."

"Where the City of Sacramento *now* stands, at the time of the gold discovery, *there stood*, solitary and alone, a *small fort*. This formed the nucleus, about which, at the commencement of the rush of emigration, the town soon sprang into existence. Its increase has been almost as rapid as that of San Francisco. During the rainy season of the early part of 1850, the population numbered somewhere between *twenty* and *thirty* thousand people." Again, in speaking of "Sutterville," he says that "It is situated on the highest and *healthiest* ground on the river." and that it has a *thriving business* population. But to cap the climax of error, on the page opposite the quotation from Sacramento, is a pictorial representation of the Town of Sacramento, *two* miles from the *small fort*! exhibiting some fifty buildings, and yet advancing the age of the town nearly to the period of its containing between 20,000 and 30,000 inhabitants, by the introduction of a large sidewheel steamboat, probably the "Senator," which did not arrive until October, '49.

Such errors, even in the geography of the country, can only be corrected by those who, knowing to the contrary, will take some pains to counteract the inaccuracies.

In the history of Sacramento Valley and the City of Sacramento, we feel confident we can collate and present a great deal that will not only be true and interesting, but of great service in the more general and comprehensive history of California.

By publishing the work in numbers we can pay better attention to the mechanical execution of it, and associate it with a general summary which can be very conveniently detached from the work when the whole is complete and ready for binding.

We have received promises of data from many sources, and have the pleasure of acknowledging the kindest assistance from Capt. John A. Sutter, Mr. Ford, Samuel Brannan, Judge Burnet, Alta California, Placer Times and Transcript, Joseph Winans, Esq., Mr. Myzner, Roland Gelston, Col. Zabriskie, P. B. Cornwall, W. R. Grimshaw, and C. S. Pickett. Ere we commence upon our sketch of the City we hope we shall receive still more from the same and other parties.

## MISCELLANEOUS REFLECTIONS.

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A moralist would not be driven into an inactivity in California, simply because his reflections are often pained with disagreeable and depraved exhibitions of moral character. California is not altogether barren of moral and social progress. There are, indeed, most pleasing signs of improvement, which, though not so obtrusive and turbulent in their inception, are nevertheless powerful in their influence. Truth and virtue are elements of divinity, that operate with such silent and modest grace, as to sometimes almost escape observation.

The great mass of human beings seldom recognize the true condition of moral and social advancement, until some great demonstrative result or striving aggregate of improvement arrests their attention. A few there are, whose elevated tastes and honorable habits lead them, not merely to watch in detail the onward progress of moral and social improvement, but who are ever zealously and gloriously employed in endeavours to increase the tone and fervor of the spirit of reformation and refinement. They think and act, preach and practice; and they can be recognized as the moving spirits or active agencies of a great variety of moral and social organizations. Now they are engaged in forming religious associations, and in a very short time in California, they are observed in the act of rearing upon these, their first efforts, a splendid and effective system of church organizations. And then there is another redeeming nucleus of men, who are imbued with such prominent elements of benevolence, whose feelings are so freighted with fraternal sympathies, that they are also actively, and we might almost say constantly engaged in organizing charitable associations, and vitalizing them with potent activity in the divine science of doing good.

And when we contemplate such men and their noble works, we can rejoice that even in California there are encouraging signs of moral and social improvements. In the organization of churches, their increasing number and influence, in the rapid multiplication of benevolent institutions, in the formation of temperance societies, and in the obvious expurgation of impurities in social life, there is enough to justify congratulation upon the past, and to encourage a pleasurable degree of expectation for the future.

But, as there is no country in the world, in which vice does not exist, we in California, can only expect to become notorious from either an excess or a deficiency of it, and from present appearance there can be little doubt as to which source of distinction we will be compelled to choose. For, notwithstanding the indications of improvement to which we have referred, there perhaps never was a time when vice in California was so ably sustained by art and science as at the present day.

First and miserably wrong, is the science of legislation, (if that can

be called a science, which is so made up of art,) pandering to the development of vice, by unwise laws, such for example as a loosely constructed law of divorce. A law which is inundating California with a species of harlotanism and masculine depravity, worse and more despicable than an unmasked form of prostitution. A law which is crowding the court rooms of our country with men and women, making or endeavoring to make a virtue of some painfully recorded category of domestic rows; in which, peradventure, some little children have been knocked down or kicked against a wall, (if from extraordinary causes such a delay of application for divorce has made room for the household elements alluded to,) or, perchance scratched faces have been recognized, or hair pulled out instead of being cut off. In short, a thousand disgusting manifestations of human weakness, which, if occurring in any individual worthy of the right of matrimony, would be as faithfully concealed as if life itself depended upon keeping the world ignorant of their existence.

But then, even with the leeway which such a law affords, in the hands of a just court, it need not be a source of vice. It is but a short time since we read a decision of our own District Judge, who, in one of many of the applications being made, declined to grant the prayer of the parties, upon grounds that were probably stronger than many in which bills in other counties have been secured. This shows that the law may be bad, and yet in the hands of a just and reasonable man, it may be made harmless.

But then again, in cases in which legislation is perhaps perfect, there may be, aye there is, something unutterably wrong in the execution of the law. As an illustration of this, we will refer very briefly to the recent trial of the

"PEOPLE vs. GATES."—In the sentence of the Judge, which is clear, succinct, and, from necessity severe, we find the following:—"Before the law, however, all are equal, and I must not permit or suffer my previous acquaintance, or your previous position, to influence me in the judgment I am now called upon to declare. That you were not convicted of the higher crime, that of murder, I attribute CHIEFLY to the children who testified in your favor upon the trial,—there was so much apparent truth in their statements, their cross-examinations was so consistent with their examination in chief, that it gave great weight to what they swore to. There was one fact, however, the most important fact of all, that little Laura swore to, which, at the time, I was unable to explain or reconcile, nor have I been able to do so since. I presume it escaped the attention of the jury, as their attention was not directly called to it. Laura testified that, when the quarrel between you and her father (the deceased) commenced, she and her mother (Mrs. Harrold) left the kitchen, Mrs. Harrold going into an adjoining room, and Laura going out into the yard, to look after her little brother John, and when about 30 or 50 yards from the house (for John testified he was about 40 or 50 yards from the house she swore she heard the deceased say "G-d d-n you, you have got to die to-night." It was an important piece of testimony in your favor; it was heard by the little girl out in the open air, distant some 30 or 50 yards from the house, and yet Mrs. Harrold, who was in an adjoining room, without a thin partition intervening, and who, upon the trial, showed no reluctance to testify in your favor, never HEARD one word of it." In connection with this we will quote from the testimony of Mr. James Henshaw, whom

Mr. Gates first called upon to assist him after the man was killed. He says in the middle of his testimony, which referred to a neighboring house, "Gates then left, and I went to the house; no light there when I went in; got in; took hold of the left hand of the deceased and said "John, can you speak;" but there was no breath in him; can't say how long I was in there; Gates first came in; I was looking at VICTUALS in the mouth of deceased; Gates took the candle, BLEW out the light and said, "we must put him to bed; I don't want Mrs. H. to see him;" I answered that he must remain where he was until some one came from the city to see him; this was repeated; he then stooped to get hold of his right arm; I resisted the third time; he said "yes, get him to bed;" Mrs. H. was outside and said, "let him remain there;" Gates took hold of him as if to drag him; I assisted to draw him on a mattress; noticed a wound on right side of his head; a chair was standing at and a cup and saucer on the table; deceased fell SIDEWAYS on the floor, with his legs crooked around the front of the chair; his MOUTH was open and FULL of victuals UNMASTICATED. In the cross-examination he answers: "when he (Gates) spoke to me about putting deceased to bed, he spoke sharply, in a doggish manner, twitched the candle out of my hands and blew it out.

Nor all the material points of the testimony of Henshaw, were not only abundantly sustained by the irreconcilable testimony to which the Judge alluded, and the general character of the witness, but had the prosecution pleased, they could have brought forth the positive testimony of two unimpeachable medical gentlemen, who were employed by the State to examine the body, after it had been exhumed, and must have established the truthfulness of the statement, in regard to the unmaستicated food in the mouth of the man killed. Not only this, the physicians, subsequent to the autopsy, said that the food consisted of a piece of unchewed beef-steak, not of the size which could be conveniently turned to one side for the distinct articulation of "G—d d—n you, you have got to die to-right," but near, or about the size of an English walnut. Nor was it beef-steak once swallowed and rejected by a convulsive act of the stomach. As it was taken into the mouth in a state of health, so was it found there in indestructable attestation of an unexpected and instant death, which resulted from a ball entering a little from the *centre* of the *back* of the *head*, piercing the skull and tearing its way through the antero-posterior diameter of the brain, and lodging upon the orbital ridge of the left eye. Now, we care not whether a conclusion be asked from the general circumstances, associated with the conflicting statement worrying the mind of the Judge, or associated with the single fact of the unmaستicated food in the mouth of deceased, or with the single fact of the ball entering the back of the head, or with the single fact of his falling upon his side, with his "legs crooked around the front of a chair," which chair stood at the table; still in either case, the inference is almost irresistibly on the side of a deliberate and premeditated murder; and when all the testimony is embraced in the consideration, it is, we believe, one of the strongest cases of guilt that ever went upon a criminal calendar. But he has been tried by a jury of his countrymen, and returned as guilty of manslaughter, with a recommendation to the mercy of the court. The punishment prescribed by law in the premises, is two years' imprisonment and a fine of \$100. The punishment of a divine law will be a quiet mind, if

popular opinion be wrong, or a tortured conscience if its conjectures, or rather its fixed conclusions be correct and just. Such an illustration sustains the position which led to it. If such be the manner of administering the laws of California, then the mere fact of having good laws, is no probable guaranty of moral honesty or personal security.

But, to change the subject, and introduce a more agreeable one, let us rejoice in the presence of our new (*old*) and welcomed guest, the Capital. Well, who would have thought a few months ago, that the



THE CAPITOL.

people of Sacramento, including Whigs and Bolters, (cousins by contingency,) would be found so eager to open the doors of their special hospitality to "Gov. John Bigler and his immense family of partizan cormorants, who had not only plunged the State into irretrievable bankruptcy, but who had absolutely eaten, digested, assimilated and been made strong by "water lot extension," "stamp act statutes," State printing obligations," and worse than all "State's prison contracts." "*O, tempora, O, mores!*" How to reconcile it we know not, except by another quite reasonable maxim "*quantum mutatus ab illo,*" how changed from what he once was; or per chance "*Omnia vincit amor,*" LOVE conquers all things.

But we started with a felicitating expression in respect to the fact of the Capital being now at Sacramento, and we regret a digression that has somewhat disturbed our *specific gravity*. It is philosophically, morally, socially, and, by all natural and artificial considerations, where the Capital of the State ought to be, and if its permanent adjustment

requires that Mr. Broderick should be sent to the U. S. Senate in view of a regular bargain having been made to that effect, why then, with due respect to Mr. Park, and our own proper dignity, we would exclaim, in the classic sentiment of the day, "pitch in;" or else, in the language of a defunct aphorism, do, for gracious sake, "dry up."

## MONTHLY SUMMARY OF EVENTS.

FEB. 1st.—Celebrated by the Fire Department of Sacramento, it being the occasion of Protection Engine Co. No. 2 receiving a new engine; attended the Sacramento Theatre in the evening.

FEB. 2d.—Steamer Brother Jonathan arrived, bringing intelligence that the interest on the 7 per cent. bonds, in New York, falling due on the 1st January, were not paid; also of the purchase, by the United States, of Lower California and Sonora, for \$50,000,000; Prussia had declared war against Turkey; Madame Anna Bishop and the celebrated Bochsá arrived.

FEB. 3d.—A Lyceum was established at Grass Valley; Patrick Ferris killed at Sacramento by William Peters, who stands indicted for murder.

FEB. 4th.—Extensive deposits of gold discovered near Forman's Ranch, on the South Calaveras.

FEB. 6th.—Oregon arrived, announcing Lord Palmerston's restoration to the ministry; Passage from Sacramento to San Francisco, 50 cents.

FEB. 7th.—Democratic members of the Senate and Assembly met in Caucus, to decide upon the election of a U. S. Senator this session; great diversity of opinion on the subject.

FEB. 8th.—The following persons empannelled as Grand Jurors of Sacramento County, February Term: Benj. Southwick, Jefferson Wilcoxson, J. W. McDonald, John S. Fowler, T. Wand, Chas. H. Shaw, Saml. Colville, Jesse S. Hambleton, Geo. B. Bidleman, R. D. Denton, Wm. A. McWilliams, W. B. Crawford, Daniel Quivey, D. Murray, W. Jordon, John Woods, J. E. Perkins, G. W. Holstead, S. B. Freeland, J. R. Gould, Josiah Johnson, Mathew Purden, E. M. Vancleck; clipper ship San Francisco wrecked—loss estimated at \$400,000.

FEB. 9.—Thomas Francis Meagher lectured at Grass Valley.

FEB. 10.—A company of three men (Short & Co.) at Algerine Camp, near Sonora, took out 95 ounces of gold.

FEB. 11.—The miners of El Dorado Co. held a mass meeting at Diamond Springs, at which measures were adopted for the promotion of their general interest.

FEB. 13.—The citizens of Sacramento gave Mr. Joseph Proctor and lady a complimentary benefit prior to their departure to the East.



FEB. 14.—From the overflow of the Calaveras the road between Sacramento and Stockton was made impassable.

FEB. 15.—Gen. John E. Wool, U.S.A., and Hon. H. S. Foote, arrived by the steamer John L. Stephens.

FEB. 16.—The California Conference of the M. E. Church convened at Sacramento, Bishop Simpson presiding; the steamers California and Brother Jonathan sailed from San Francisco, taking in treasure \$2,087,452.

FEB. 17.—The Senate passed Mr. Catlin's bill for removing the seat of Government to Sacramento.

FEB. 18.—The San Francisco Herald reports an increase of 1743 persons to the population of California, by two days arrivals at the Bay.

FEB. 20.—School Commissioners established the first Free School in Sacramento.

FEB. 21.—New diggings discovered in the region of Bear River.

FEB. 22.—The Fire Department of San Francisco received a benefit at the Metropolitan Theatre, when Mr. J. E. Murdoch, Mrs. Sinclair, Madam Thillon, Mr. Hudson, etc., volunteered their services gratuitously—proceeds, \$4,565.

FEB. 23.—Sacramento R street Levee completed.

FEB. 24.—Stage communication between Sacramento and Grass Valley interrupted, on account of prevailing storms.

FEB. 25.—The Mayor of Sacramento authorized to issue additional bonds to the amount of \$105,000; the Governor signed the bill for the removal of the seat of Government.

FEB. 27.—A mining party above the Main Bridge, says the *Columbia Gazette*, struck a vein, and were taking out twenty ounces per day.

FEB. 28.—State Officers arrived at Sacramento; Marysville decided by election to subscribe for \$800,000 of stock in the Marysville and Benicia Railroad.

MAR. 1.—The Senate and Assembly organized in the Court House at Sacramento; at this place the Temperance Society have nominated a ticket to be supported at the ensuing city election; steamers Sierra Nevada and John L. Stephens sailed from San Francisco, taking treasure to the amount of \$1,540,547.

MAR. 2.—A specimen was taken from the Bed Rock Tunnel at Smith's Diggings, weighing about four hundred pounds, and valued at from twelve to eighteen thousand dollars.

MARCH 3.—Report states that snow is twelve feet deep in Orion Valley, Sierra County.

MARCH 4th.—Hebrew Benevolent Society of Sacramento reorganized.

MARCH 6th.—Senatorial question postponed in the Senate and Assembly, until the 17th inst.

☞ We propose hereafter devoting a space in each issue of our work, to a review of the passing events on that "mimic world" the stage, also for the publication of original poetry, and in these departments have solicited the aid of acknowledged talent. Their contributions to this number are unavoidably crowded out for lack of space.

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#### CORRECTION.

We desire in this number of our work to correct an error which was committed in our sketches of the City, previously published. In the account given us of the primary lot speculators in the City of Sacramento, the name of Gov. Burnett was included as one of the parties obtaining a large number of lots from John A. Sutter, Jr., as an inducement to settle in and develop the town. The relation of the gentleman to Mr. Sutter at the time, would have made the speculation one of great impropriety as well as morally and legally wrong; a condition which in our haste was overlooked, and the effect of which we sincerely regret. The Governor has exhibited us a statement of the matter, which exonerates him from any participation in the arrangement and which we shall use when we come to that part of our own work to which the subject refers.







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